him, a hundred with powders in their hands, a hundred with
dresses in their hands, a hundred with fruits in their hands,
a hundred with anointments in their hands, and a hundred
with garlands in their hands. They adorn him with Brahmic
adornments. He, the knower of Brahman, adorned with
Brahmic adormnents, goes towards Brahman. He comes
to the lake *Am* and crosses it with his mind. But those
who are devoid of the knowledge of Brahman sink into it
when they come to it. He comes to the moments called
Yeshtiha and they withdraw from him. He comes to the
river *Vijara* and crosses it. There he gives up his merits
and demerits. His dear kinsmen obtain his merits, and his
enemies his demerits. As one driving fast in a chariot sees
the wheels of the chariot, so he sees day and night, merit and
demerit and all pairs of opposites (without being involved
in them). He, the knower of Brahman, freed from merit and
demerit, goes towards Brahman.

"5. He comes to the *tree I ly a,* and the odour of Brahman
enters into him. He comes to the City named *salajyam* and
the flavour of Brahman enters into him. He comes into the
building named *Apavijitam* and the brightness of Brahman

enters into him. He comes to the gate-keepers, Indra and
Prajapati, and they withdraw from him. He comes to the
Council chamber named *BJiibu,* and the fame of Brahman
enters into him. He comes to the throne *Vichakshana* of
which the hymns *En/Hit* and *RatJiantara* are the eastern
legs, *Svaita* and *Naudhasa* are western legs, *Vaimpa* and
Vairaja are northern and southern edges and *Sakkara*
and *Raivata* are eastern and western edges. That throne is
Reason, for it is by Reason that one sees properly. He
comes to the Coach *Amitauja.* That is Prana. Of that the
past and the future are the eastern legs, worldly prosperity
and the earth the western legs, the hymns *Brihat Q.ndRathantara*
the north and south bars and the *Bhadra* and *Yajnayajniya*
the eastern and western short bars at the head and foot,